

The Argument vpon the Epistle of Saint Paule the Apostle to the Philippians. By D. Erasmus of Roterdame.



The Philippians are in the first parte of Macedonia, as it is declared in the xvi. of the Actes, a people deducted out of the citie of Philippus, so called of Philip the buyldour of it. And Thessalonica is the head citie of the Philippians, whiche are worthily muche prayed of the Apostle, because they persisted constantlie in the faythe, after they once receyued it: and woulde not allowe the false apostles among them, whereas the Corinthians and Galatians had receyued them and geuen credence vnto them. Vnto these Philippians, Paule beyng warned of the holy ghost wente, and taried among them a good maner of daies, not without greate tranquill. For there Paule was scourged with whippes, and was caste with Silas in to prison: at which tyme the keeper of the prison and all his household were Baptised. In this citie was also Lydia the purpleseller, who first beyng converted receaued Paule into her house. There also the soulesours, knowing that Paule was a ceteren of Rome, desired him of theyr owne mynde, to goo whither he woulde: and so the name of Christe was notified abroade with lucke prosperous successe. And also when Paule was in prison at Rome, these Philippians sent to hym suche thinges, as were necessaie for him to lyue with by Epaphroditus: as they had doon afore, when he was at Thessalonica, as he him selfe witnesseth in this Epistle. For the whiche hauyng set them for the both prayles and commendacions, he exhorteith them to perseuer and goo forwarde, shewing them, that they ought to reioyce even in those afflictions, which make for the soundement of Christes gospel: and that he was not onely not afrayed of death, but also that he woulde gladlye wishe it, yf Christ so woulde. Then he giveth them a speciall exhortacion to mutuall concord, whiche can not possible be amonge suche as be stoue Romaked. And because they shoulde be the better content, he promptly to sende Tymotheus vnto them, and that he will come againe to them shortlye him selfe. In the meane tyme he sendeth Epaphroditus, whiche was amended of his extreme daungerous sicknesse. These he treateth of, in the two first chapters, for in the thyrde he confirmeth theyr consciences against the false apostles, allurynge men euery where vnto the Jewyshe secte: whom he calleth dogges, the workers of wickednes, the enemies of Christes crosse, and making their belyes their god, and in no place he is more apertely Romaked against them than in this Epistle. The fourth chapter is ful of comendacions and salutacions, but onely that he intermingleth certain monitions here and there by the way, and thanketh the Philippians for their liberrall gentilnesse shewed towardes him. This epistle he wrote from the citie of Rome by Epaphroditus, whā he was layed the seconde tyme in prison: for after his sixte defense he was leade agayne in to prison: wherof he maketh expoz in his Epistle to Tymothee.

The paraphrase of Erasmus vpon the Epistle of S. Paule the Apostle to the Philippians:

The .i. Chapter.

Paule and Tymothe the seruantes of Iesu Christ. To all the laynes or Churche
Yesu whiche are at Philippes with the Bishoppes and Deacons, Greete be wch you, &
peace from God our father and from the Lorde Iesus Christ. The xxx.



Paule and Tymothe, felowes in the office of the gospel, and ser-
uantes of Iesus Christe: To all the compaigne of the laynes,
that purely and entierly professe the name of Christe,
and to them also, that haue the ouersight & ministracion of the
Christia stocke at Philippes: We wishe grace and peace vnto
you, from god our father and from the Lorde Iesu Christ.

I thanke my God with al remembrance of you alwayes in almy prayers for you &
praye with gliaour: because ye are come into the felowshyp of the gospel sed the first day
vnto now: And am surely certified of this, that he which hath begonne a good worke in
you, shall perfeome it vntil the day of Iesus Christ: as it breedeth me, so iudge I of you
al, because I haue you in my brecet: for as muche as ye all are compaignons of grace wth
me, euen in my bondes, and in the defendyng and stablyshyng of the gospel. For whos in
my regard howe gratefull I longe after you all, from the very hart core in Iesus Christ.
And this I pray, that your loue may encrease yet more & more in knowledges: in all vnder-
standyng, that ye may accepte the thynges that are most excellent, that ye may be pure,
and such, as haue no mane conscience vntyl the day of Christ, being filled with the fruit of
rightwisenes, whiche fruct cometh by Iesus Christ vnto the glory and prayse of God. The xxxi.

Verely as often as I call vpon God in my prayers, as I doo in dede wth
out ceassyng, I make continuall mention of you all, with rendyng of than-
kes and exceeding reioycyng on all your behaltes, that euer synce the first en-
staunce of your profession, euen vnto this daye, in that you haue releued me
wth your helpe and gentines, you haue shewed youre selues to be of the fe-
lowshyppe of the gospel. And my continuall prayer is, that you maye increase
in those vertuous boynges more & more: not doubtyng, but God, which hath
entred these goodly partes in you, wyl perfeome the which he hath begon in you,
vnto the day, the Iesus Christ shall come & recompence eternall rewarde to well
done dedes. For so it is convenient, the I should iudge of you, through the helpe
of God, in as muche as alwayes hitherto I haue had suche experience of youre
constaunte and true gospellike loue to me: warde, as I may easily gather, that
of a very good begynnyng, shall come a very good ending. For the which cause,
saie my minde is so affectuously set towarde you, the euen in these bandes, and
wha I am straigned at Achaes barre, wher I must pleade for my head giltie,
or not giltie, & in other mine afflictions, through the which the power of the gospel
is not hindred nor obscured, but confirmed & aduanced, I haue euer boine you a
singuler good will, because I haue alwayes perceiued you as glad as my self,
that the word of Christ doth sounde through my painful affliction. For god him
selfe knoweth, fro whos nothing is hidde, how desirously affected I am towar-
des you all, not after the maner of mannes affection, either to the intente to
get anye thyng of you, or yet in anye wise to flattere you for youre liberalitie
shewed to me, but I loue you wth a pure christia affection, for none other purpose,
but because I see, that you loue Iesus Christ constauntly & purely. I thanke
God heartely for bestowynge hys gyftes vpon you, & I beseeche hym, that this
I 2a. ii. your charitie

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peace Charitie may increase more and more, in all knowledge and in all vnderstanding, that you maye knowe, vnto whom youre dutie is to minister the offices of charitie. For the commaundement of charitie is, that you should ende to doo good dedes. And discretion sheweth howe and where you should doo good dedes. Than what so euer you shall bestowe for Christs sake, vpon the preachers and promotours of the gospell, it is best bestowed of all other, because you shall receiue it agayne with greate auantage. And for this cause I beseeche and praye, that you maye alwayes increase in both these gyftes, so as you maye be hable to pour, what is best to be done: and that you maye be of a sincere affection, to geue respecte to nothing but onely to Christ: and to see out the profession of the gospell, with suche vprightnes of lyfe, that you geue not any man occasion to be offended, but rather allure all men to the true wourthypp of God, and so perseuer styl vnto the daye of Christs commynge, that you maye than appeare reche, and aboundantly full of good wykes, wherof in this world you make as it were a seedenelle, and that reape y fruite thereof at y day. Wherof moste plentuous increase: by y merittous goodnes of Iesus Christ, & not to the gloze of you & me, but to the gloze and praise of god, to whō as y fountaine of al goodnes al thinges are to be referred.

I would ye should vnderstande (deere) that the chynge whiche happeneth vnto me, chaunceth vnto the great furtheraunce of the gospell: so that my bondes in Christ, haue manifested theiow out all the indignite hat and in al other places; in so much that many of the heere in the tobe being encouraged theiow my bondes, haue more boldly spoken the word without feare. Some preache Christ of reue and hope, and some of good will. The one part preache Christ of feare and not sincerely, supposing to woe more acceptable to my eeres. Agayne the other part preache of loue, because they knowe, y I am free to extend the gospel. What then shal that Christ be preached any manner of waye, whether it be by occasion, or of reue meaning, I am glad thereof, yea and I will be glad. For I knowe, that this that chaunceth to my situation, theiow your praye and ministringe of the spirit of Iesu Christ accedynge to my expectation, and hope, that in nothing I shal be ashamed: but that with all boldnes, (as alwayes euen so nowe also) I shal be more magnified in my body, whether it be thowt to lyfe, or thowt to deathe. For Christ is to me lyfe, and deathe is to me auantage. If it chaunceth me to lyue in the world, that thyng is to me fruitfull for the worke, and what I hat chose I woe not. For I am constrained at theiow chynge, I desire to be loosed to be in Christ; which is moche a taste better. Nevertheless, to abyde in the world is moche needfull for you. And this am I sure of, that I shal abyde, & continue w you all, for youre furtheraunce and loue of your faith, that your receiuyng maye be the more aboundant theiow Iesus Christ in me, by my commynge to you agayne.

Nowe to the intent, ye maye the more amply be partaker of my toye, I would ye should vnderstande, deere, that y imprisonment, fetters, arraignmentes, and my other calauaries, wher w I was tolled & tortured for y gospel of Christ, did not only not hinder y sitting abrode, & confirmynge of y doctrine of the gospel, but also happened to the great furtheraunce of it: y did not only not withdrait the faithfull fro the profession y they had taken vpon the, but also confirmed theiow in it a greate deale y more, & made theiow harte a of a better courage, so as they vnderstode, y to be most vndoubtedly true, y I preache, for y which I am not afrayed to suffer these thinges: y made theiow bold to interpret y like by myne exaple. For this, for y most part, is the comen chaunce, y happeneth to martires of honeste & of weighty importaunce: the more they are holden vnder and turnynged hereawaye and thereawaye, so muche more they come forwarde, & appeare, notwithstanding y endeuour of y wicked, trauailing to the contrarye,

So in bede my bondes, gaue occasion, that the woorde of Chyſte came not onely to a feire, and thoſe but of the ſimple ſort of the commune people, as it was afore: but it ſpoyled alſo throughout all ſarres hall, and all the whole citty, ſo as ſondrye of the brethren, whiche profeſſed the ghospell befoze that tyme, as men halfe aſtayed, nowe beynge encouraged wyth my bondes, as the Lorde Jeſus oꝛdeth the matter they begynne alſo through myne example, to profeſſe the woorde of the ghospell more freely and bolde-lye, all theye ſet aparte. And albeit, all men dyd it not wyth a lyke ſyn-ceritie, as they dyd not alſo wyth lyke dylygence, yet the matter chaunced by occaſion to the furtheraunce of the ghospell. For there was among them, ſome that dyd it of a malicioſe purpoſe, to proceſſe the greater hatredt againſt me, and to kyndle ſarres ſomake ſo muche the moze fearfully agaynſt vs, as he ſaw thys ſecte increaſe and come forwarde, whiche, in his errouſous conceyts, he indgeth to be hurtfull to his Empire: In conſideration where- of they thought, he woulde the ſoner haue diſpatched me oute of the waye. Verchaunce there be manye, that hauynge deſeigne at my gloze, (whiche not withſtandynge I challenge not to my ſelfe, but reſigne it whollye vnto Chyſte,) haue gone aboute through malicioſous enuy to obſcure my commendacon, if they myght ſeeme to be moze diligent than we. Agayne, there be of them, that preache Chyſte, as I doo, with a ſyncre good conſci-ence, though it be not thoroughlye perſite. For as collectynge fauoure after the outwarde maner of man, I can not wante anye at theyr handes, whiche ſoue me, and ſee me endaungered for thys cauſe, that I goe deſolately about, accordynge to the aſſycc committed vnto me, to defende the ghospell agaynſt the wycked: although, that euen thoſe that preache vpon the moſte naughty purpoſe, haue furthered the gloze of the ghospell alſo. For they preache Chyſte, but not of a Chyſtian conſcience, nor of an vpyghte purpoſe, but labour to the intente, they myghte cauſe me, nowe I am taken and bounden, to be more greuouſlye punyſhed, in caſe though they earnestlye boote rocked ghospellyng, they coulde haue broughte vs in to moze haynous diſpleaſure. Thys, how ſo euer it ſhal happen vnto me, ſhall make no great matter, ſo that it turne to the gloze of Chyſte, vnto whome I owe ſuche entere hartie loue, that I am glad, to haue hym notified vnto all men, by what occaſion ſo euer it be. They deſerue the greateſt commendation befoze God, that preache Chyſte, vpon the ſame intente that I doo. And they are to be bozne wythall, that vpon a certayne ppyuate affection towarde vs, ſet forwarde the doctrine of the goſpel. But thoſe þ preache Chyſt, for diſpleaſure of me, in þ they hurte the ſelues I am ſorrye: in þ they goe about to hurt me, I deſpe theſe that theſe ſtoward purpoſe turneth to the furtheraunce of þ goſpel, I am veray glad, ſo that they teache Chyſte trulye, although they entent be nothing vpyght. And I doo not onelye reioyce nowe preſentlye, but alſo I wyll reioyce here- after, in caſe they goe on ſtill, in deſpyght of me, to ſet out the doctrine of Chyſt. It groweth not me, that theſe intente is by thys meanes to deſtope me, ſerunge I knowe well ynough, that wyth the helpe of your prayers, the ſpíríte of Jeſu Chyſte forwardeynge and gouernynge thys buſynes, it ſhall proue vnto my beſt commoditie, whether I dye or lyue. And my faythfull truſte that I haue conceyued of hym, ſhall neuer deſcease me, whiche is, that I

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am moste certainly perswaded, that he wil neuer leaue me destitute no; put to shame in preaching the gospell, which he hath comitted vnto me, so as I shall not be enforced wth any afflictions, either to recante it as vaine, or holde my tongue from speaking the thng, that I am sure, is mooste true: but rather, like as the afflictions whiche I haue suffered at menues handes after the bodye, haue alwayes hether to turned to the aduantage of the gospell, cyther when I was stoned, or when I was scourged wth whippes, or when I was cast to wyld beasts, euen so, thys affliction wherby I am in reuerdyre of my head and lyfe, shall proue also to the gloire and prayse of Christe, whether I chaunce to lyue or dye. For as the former sortes of myne afflictions, althoughe they troubled thys carcas, dyd neuer for all that wthstande myne harte, no; made me to shyne from the steadfast preaching of Christe, no more shall also thys hote tempest any thng wthstande me. If I lyue, I shall defende the trueth of the gospell boldly: if I shall dye, euen my deathe, whiche I shall gladly suffer for the gospelles sake, shall further the gloire of Christ. Whether waye so euer happeneth vnto me, I shall be in sure sauegarde. And as for deathe, I am not onely not affrayed of it, but I thynke it also rather to be wished for, if it myghte be to the spede furtheraunce of the gospell. And yet I am not wearye to lyue, thoughte I lyue in thys payfull estate, for I measure all the felicitie of my lyfe, by the successe of the gospell. And on the other parte, I am not affrayed of deathe, for it shall be my dauntage, and byngeme to the toyes of heauen, where after thys lyfe I shall truly lyue. And yet in the meane tyme, thys vyle corporall lyfe wthstandeth not his frute, forasmuche as in amplyfyng of good dedes, the rewarde of immortallitie is amplyfyed also, and besydes that while we lyue in thys world, the gospell of Christe is set forwarde and confirmed throughe our reauarill. And it is in the handes of Christe, whether hys pleasure be, rather that I lyue or dye. For myne owne parte, I am so readyly prepared for cyther waye, that I can not tell, whether it better for me to chiose. There is cause, why I shoulde wyllie to dye, and there is cause, why I shoulde not refuse to lyue. But when I haue cast what is best for me, and examyned myne owne harte, I perceiue it were a greate deale better for me, to be losed from the troublous toynges of thys lyfe, and to be in presente companye wth Christe, and to goe agayne vnto that vnsp^{ea}kable felicitie, that I had a taste of, when I was rapt into the thyrde heauen. Agayne, when I consider, what is best and mooste expedient for you, I perceiue it profitable, yea rather necessarie for you, that I contynue yet for a while in thys myne office. And I knowe this for a certainty, that I shall carye styll yet in this life, and carye so, as I shall once haue your companye agayne, and be at suche libertie, as you shall goe forwarde more aboundauntly in faith, and as I shall haue muche more cause to be glad of the encrease of your fayth, and as you on the other parte maye be glad of my commynge vnto you agayne, when you shall see, that by the helpe of Christe, I haue not onely not geuen place to these inspeuous troubles, but also that I am preserued for the encrease of your best profite.

the text.

Only let your contentacion be, as it becommeth the gospell of Christe: that whether I come and see you, or els be absent, I may yet here of your condition, that ye continue in

of S. Paule to the Phillipians. Cap. I. Fol. liii.

one spirit, and in one soule, labouryng as we doe to maintayne the sayde of ghoſpell: and in noſtyng fearyng your aduerſaries, whiche is to them a cauſe of perdition, but to you of ſaluation, and that of God. For verily you it is of Chriſt that not onely he ſhoulde be ſure on hym ſelfe alſo that he ſhoulde ſuffre for his ſake, hauyng ſuch ſuch a light, as he ſaith in us, and nowe hee ſee of me.

Doo you ſee nowe howe little I regarde myne owne felicitie, in compariſon of youre commoditie: What man is it, that woulde not looche the care of this worlde to be in the thyrde heauen: Who woulde not deſire to be in the vpper paradiſe, and to be deliuered out of theſe miseries: Who woulde not contemne the communication of man, when he remembereth the ſecret words that were ſpoken to him aboue: Who woulde not in ſteede of ſo many daungers, ſo many icoperdies, ſo many deathes, rather choſe to be in the quietneſſe, that neuer ſhall haue death: Auertheles I let ſo muche by brotherlye charitie, that I regarde more the proſpite of others, than myne owne deſyre. And therefore it ſhalbe youre partes to applye youre ſelues the more diligentlye, that you maye doo lykewiſe, accordyng to my urde in this behalfe. And that ſhalbe, in caſe you wyl ſtaye your life anſwerably vnto the ghoſpell of Chriſt, for whoſe ſake I abyde all theſe troubles, that I be not fruſtrate of this frute, for the whiche onely thing, I woulde wiſhe to be ſeparated from the moſte bleſſed felowſhippe of Chriſt. Therefore endeuoure youre ſelues, that in caſe I ſee you agayne, I maye fynde you ſuch, as I woulde wiſhe you to be: for if there be anye let, that I can not ſee you agayne, yet at leaſt, I maye here of you in myne abſence, that lyke as you haue done alwayes hitherto, ſo continue ſtyll in one ſpिरितe, whiche you haue commonly receyued: and agree all in one mynde, holdyng by wyth your diligence and prayers, the faith of the ghoſpell, that warreth agaynſt the wycked: and be not aſtayed of any perſecution, to reſiſt the enemies of Chriſt manfullye in every place, whole wycked doyngeſ ſhall worke nothyng elles, but their owne deſtruction and your ſaluation, and cauſe the gloſſe of the ghoſpell the more to ſourthe, and theyr owne wycked purpoſes to proue alwayes worſe and worſe. It is a very goodly thing to ſuffer for Chriſt, but it is an excellent thing, by hym to conquere the aduerſaries. Howbeit we can in no wyſe attribute that to our ſelues. For it is given you of God, not onely to be true in the ghoſpell of Chriſt, wythout diſſemblyng, whiche I preache, but alſo truely to ſuffer for it, as you ſee me doe: And wrynte not to abyde the ſame conflict for the ghoſpelles ſake, that you haue ſene me ſuffer ſo many wayes afore, when I was there, and you haue harde of me beyng nowe in boundes and in haſerd of my heade. Theſe thynges happen not by chaunce, at all aduencures, but are appointed by the goodneſſe of God, vnto them ſpeciallye, whole godlyneſſe he wil haue more notable ſene through the afflictions of this life.

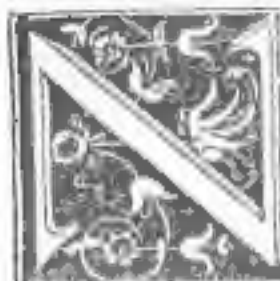
¶ The ii. Chapter.

If there be therefore any conſolation in Chriſt, if there be any comforte of love, if there be any felowſhippe of the ſpirit, if there be any compaſſion & mercy: fulfill ye my joye, & ye be lyke mynked, hauyng one love, beyng of one accord, and of one mynde, that no thing be done through ſtiffe or of wayne gloſſe, but in meekneſſe of mynd, let every man ſerue another bette then him ſelfe. Like not ye every man on his own ſpynges, but every man on the thynges that a teache minde.

THE TEXT.

¶ And. Howe therefore

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Now therefore, if there be any mutuall consolation among them, that haue professed all one Christe: If there be any comfort of brotherly loue, that maketh commune whether it be sadnesse, or gladnesse, among them that the spirit of Christe wo:keeth his efficacy vnto: if there be any commune louyng affections among you, whereby men are commonly greued with their seendes heauynes: if there be any merciful compassions, whereby we each of very natural instincte, mouene and be soyr for the hurtes of them, who we loue hartely, and suffer for our sakes: by all these, I beseeche you. **D** Philippians, make good this my tope, which I haue conceyued of you. whatsoeuer you owe vnto me, in any manner of behalfe, I will acknowledge it for full paymente, in case you sticke together in persyte concoide of harte, in case you haue loue among you, one vnto an other, in case you be all of one mynde, and of one consene. For peace and concoide can not possibly continue among them, that are hote Romaked and hyghe mynded: so; as muche as an hote mynde, and a swellyng Romake causeth contention causeth ambition, and causeth anger: whyche are the very present porsons of brotherly loue, and friendshippe that ought to be among men. Being than, you are made all one among your selues by the spirit of Christe, and professe the doctrine of Christe, see that no thyng be done by contention, or vayne gloyre, that one prouoke not an other by leaue demeanour, while none will gyue place to an other: by meanes whercof among worldly disciples, arise chydnynges, brawlinges, and dissention. And therefore let not wrath, or ambition, or pryde be of your counsaill, for they are very naughtye counsaillours, but rather brotherly loue, and her companyon, modestie of mynde: so that no man preferre him selfe before an other, but thinke euery other better than him selfe, and without boastes of his owne doynges, be content and gentylr glad of other mennes better qualites: And let not euery man respect his owne priuate commoditie, for there as they doo so, publique concoide is not lyke to continue. But let euery man regarde the commodities of others before his own, through christlian chaectie: whose proprietie is not to like after the thyngs that be her owne.

The text.

Let the same mynde be in you, that was also in Christe Iesu: which when he was in the shape of God, thought it no robbery to be equal with God: neuertheless he made him selfe of no reputation, taking on hym the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym selfe, and became obedynt vnto the death, euen the death of the crosse. Wherfore God also hath exalted him on hye, and gauen hym a name which is above all names: that in the name of Iesus euery knee shoulde bowe, both of thynges in heaue, and thynges in earth, and thynges vnder the earth: and that all tonges shoulde confesse, that Iesus Christe is the Lord, vnto the glorye of God the father.

Let not this wyched thought come in any of your myndes: why shoulde I, being the better, gyue place, wytynglye and wyllynglye, vnto hym that is worse? Be not allowed to folowe the example of Christe. For why doth it not become you, being companyons and but felowe lyke, to be so louynglye minded one to an other, as Christe was to be all? In case he haue chalenged superiourtie to hym selfe: In case he haue greedylye sought after his owne gayne: than maye you honestly prouche streue one with an other for

either for such things. But he where he was betwixt God by nature, and declared hym selfe to be God, by expresse dedes, in that, that he restored dead men vnto lyfe agayne with a becke: in that, he altered the elements and natures of thynges: in that, he maketh deuilles obedyent to his commaundement: in that, he healet all kyndes of diseases wth a worde: yet to the intente, he mighte set vs an example of perfitte modestie, he thoughte it no tauyne to be equall wth God, and neuertheles humbled and made hym selfe basse among men, lokyng to receiue gloire of the father: the entrance wherunto, his example teacheth to be, not by proude ambition but by lowe humilitie.

And where he was the mooste hygh, he humbled hym selfe so lowe neuertheles, that he was not onely conuersaunt as a man among men, beyng payned for lacke of slepe, and sufferyng thurst, hunger, wearynesse pouertie, and other baungiers and iniuries after the condition of vs, but also he toke vpon hym the shape of a seruaunte, and that of an hurtfull seruaunte, whereas he is very innocencie it selfe. For what is it elles, but the desertes of an hurtfull seruaunte, to be taken, to be bounden, to be scourged with whippes and to be spytte vpon: But Christe submitted hym selfe not to abyde thus muche onely, but also, as though he had bene an euell doer, he humbly suffred the punishment of death, and that the mooste shamefull death of the crosse.

Suche was the decreed wyll of the father, that Christe shoulde suffer these paynes for our offences, and he shewed hym selfe wyllyngly obedyent in all thynges, not shrinking in any condition to abyde what so euer was auaylable to our saluation. They that are of a worldly affected mynde, are corruptly prouoked vnto feyned boastyng of them selues, throughte ambition and streyfe, throughte other desertes the pryse: But he that is a christian, and seeketh after true gloire that neuer shall decaye, muste pryse vnto it the same waye, that Christe entred into it. The waye vnto true gloire is by false feyned shaunder, and the entrie vnto immortall thierste is throughte losse of transitorye thynges, that fade awaye in a moment. It behoueth not to streyfe for commendacion, but to deserue commendacion. Will you heare, what Christe deserued by hys humylitie? Certes he vsed not arrogantly amongs men, to boaste of hys matellic before the tyme: but God the father aduanced his sonne vnto mooste excellent hyghnesse, and throughte humilitie, and name of the crosse, exalted hym and gaue hym a name that passeth all the gloire that man can repute of: It is to say, It in the name of It same Iesus, which was spitte vpon a crucifixe, euer kyng would bowe a make courtelic, not only of thynges that are on earth, but of all thynges also It are ether vnder It earth or in the heuens above. And It there shoulde be no kynd of tongue, ether of men or of angelles or deuilles, but it shoulde confesse that Iesus is the prince and Lorde of all thynges, and that he sitteth on God the fathers ryghte hande, as equall possessor of all hys kyngdome and gloire, and that vnto the gloire of God the father, frome whome procedeth, and vnto whom redoundeth all the gloire of the sonne. What maimes ambition, what tches, what kyngdome, what humayne diligence, byd euer, layne any man so excellent renoume with men, as Christes humilitie wonne vnto hym: And as for these thynges, he did all for our sakes, and not for his owne. For he myghte deserue to be broughte
lowe, not

The paraphrase of Erasmus byon the Epistle

Is not now ready to be abandoned bygher: But that you should learne to p[re]s-
sile lyke humilitie, in almanche as without it you can not possyblie be p[re]s-
erued.

The text.

Wherefore (my dearly beloved) as ye have alwayes obeyed, not whē I was p[re]s-
ent, but now much more in myne absence, such so worke out power wone in a myn-
de, with feare and trembling. For it is God, whiche worketh in you, both the will and also the
deed, even of good wyl. Doe al thyng without murmuring and dysputyng, that ye maye
be such as no man can complayne on: and obtayne favour of god without rebuke, in
mynde of a crooked and perverse nation, among whom see that ye shyne as lightes in the
world, holdyng fast the wordes of lyfe, that ye maye rejoyce in the daye of Christ, how that
I have not come in vayne, whether have laboured in vayne. Yea, I though I be offered by
you the offering and sacrifice of your faith: I rejoyce, I rejoyce in you all. For the same
could also be ye rejoyce, and rejoyce with me.

Nowe therefore my dearly beloved brethren, see that you goe forwarde
also in this behalfe, to be lyke your selves selfe, that even lyke as accordyng
to the example of Christ, you have alwayes obeyed the gospel preached by us,
so take you do selfe hereafter, not onely when we shalbe p[re]s-
ent, but much more
nowe when we are absent, and shew that diligent indetious one to an other,
that I would have followed unto you, in case I had ben p[re]s-
ent with you.
Doe the busynesse of your saluacion not carelesly, but with all carefulnes and
trembling: and considre, howe weightie a cause you muste take in hande, to
defende, and what manner of adversities you muste have to doe withall. There
is no oportunitie to strepe or to be careles: and agayne, there is no cause why
you shoulde be discouraged. For your parte is, to stycke to it with all your
possyble power: But it is God, that worketh this habilitie in you, that as
p[er]tains to your saluacion, you maye bothe will and doe the thyng, that
your good purpose putteth you in mynd, that you shoulde not be ignorant, by
whom it is to be ascribed, if your will put any thyng in to your mynde. If
standeth you in hande, with all circumspect behavoure to commend the doc-
trine of the gospel explycitly in your owne conversation, such to them that be
strangers to it, whiche thing you shal do, in case they see you lyne in perfit
conceit, and like trullie affect: and that, what so euer you doe, be done with-
out murmurynge and puttyng of doubtes: of which the one apperteyneth to
them, that doe thynges agaynst their wylles, the other cometh of them, that
have none assuaunce in that they doe. But be you rather sincerely bygher in
all thynges, and of so pure and unpurged heart, that no man be habie
iudice to complayne of you: and that it maye coincidently appere unto all men,
that you are the true right chylde of God, and no bastarde nor
blatfull chylde: but perfite resemblyng your heavenly father in your
heavenly conversation: and so gyde your lyfe in the myddes of a
frowarde, cruel, corrupte nation, that your sweet bygher be not spoe-
red in any condition, but rather let your innocencie of lyfe so shyne amonge
their darkenesse, as it were certayne lightes of the world set before all mens
eyes. For you see they, of whom Christ speaketh in the gospel, sayeng:
you see the lighte of the world, whiche holde by the true lyghte of the
gospel, that every bodye maye see, and explycitly the doctrine of Christ euen
in your

of S. Paule to the Philippians. Cap. ii. Col. vi.

In your conuersation: so as I am assured trust, that at the coming of Christ, I shall also reioyce in you for your constant persecutynge, that I haue not laboured in vayne, nor runne vnpofitablie in this race of the gospel, in that I haue bringe suche disciples vnto Christ. And I doo not onely not repente my labours, whereby I haue offered you as a moste acceptable sacrifice vnto God, but also in case I my selfe chaunce to be offered vpon the oblation and sacrifice of your fayth, I shall be gladly contente bothe on your behalfe and myne owne. On your behalfe, in that I haue conuerted you vnto the gospel, and offered you as a most acceptable sacrifice vnto Christ: and on myne owne behalfe that hauing fynished suche a sacrifice, I shall also be offered by all together my selfe. For lyke as I see well, that myne afflictions chaunced vnto the furtheraunce of you, euen so I knowe, that my death shall chaunce to the furtheraunce of the gospel: And for this cause sake, death shall be euen hartely welcome to me. And yf it be conueniente, that you shoulde be equall parteners of my ioye, you oughte in no wise to be ioye for my death, whiche shall be so pleasantly welcome to me.

I trust in the tenth Verse, for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I knowe what tale ye sende in. For I haue no man that is so lyke minded to me, which with so pure affection will care for your matters. For al other like this own, and not for things which are Jesus Chyldes. Ye know the proofe of him, howe he as a sonne with the father, so hath he with me bestowed his seruise in the gospel. Wherfore I hope to sende, assure as I knowe howe it will goe with me, I trust in the tenth, that I also my selfe shall come shortly.

The tenth.

Howe ye perceiue in what behalfe you are bounden to be glad of my state: but I trust, through the grace of the Lorde Iesu, to see you shortly by Timotheus, in as much as I can not come my selfe as yet. Therefore I sende him, euen as it were my selfe, to the intent, lyke as you are glad now you knowe what state I am in: so I maye be as glad when Timotheus cometh hither agayne, to knowe what state you are in. For I thought him the best the most meete man to sende vpon this message, seeing there is neuer a one of all the rest, that conuerteth my mynde so well as he in the gospelles busynesse: because in applyng your necessaries, he will be as willingly diligent and faithfull as I my selfe: For you must vnderstande, I haue iust cause to regarde hym as myne owne sonne. There be other, whose ministerie I might better spare, than his, but I woulde sende neuer a one, but of thoughtly tried integritie. For all the rest almost like to be sent on suche messages, not to doo so muche good vnto other, as to prouide for their owne gayne, rather than to wyne vnto Iesus Christ. And you knowe that I haue alwayes abhorred suche purposed intentions. I thinke it not necessarie, that I shoulde prayse hym vnto you, because you haue all ready seen his demeanour, and can remember, after what sort he behaued him selfe with me in the gospelles affaires, and as a right sonne did represent me his father in all thynges. Wherfore I trust to sende, as soone as I see to what ende my matters will growe. And I truste for all this, by the grace of the Lorde, that I my selfe shall also shortly come vnto

of St. Paule to the Philippians. Cap. IX. Fol. vii.

Handwritten text in a cursive script, likely a Latin translation of the Epistle to the Philippians. The text is arranged in several columns and includes some marginal notes.



Handwritten text in a cursive script, continuing the Latin translation of the Epistle to the Philippians. The text is arranged in several columns and includes some marginal notes.

but all thinges to himselfe at his owne pleasure. This power he shall opene
 vnto than vnto all men, although in the meane season he doo many times kepe
 it close.

Th. llii. Chapter.

Therefore my brethren (dearly beloued and longed for) my love and crowne, so con-
 tinue in the Lorde ye beloued. I praye Quodius, and beseeche Quinctus, that they be of
 one accord in the Lorde. Yee and I beseeche the fayrfull pockelowe, helpe the women
 whiche laboured with me in the gospell, and with Clement also, and with other my la-
 bourfelowes, whose names are in the booke of Iste.

Be next.



Inasmuche therefore as you are established with the hope of such
 great hyge matters, my dearly beloued brethren and longed
 for, whose good lucke I repute to be myne owne love, whose
 victorie I take to be my crowne: yke as you haue begonne, see
 if you so continue, & suffer not your selues to be drawe away fro
 Iesus Christ. Whereouer, my welbeloued brethren, I esteemes
 beseeche Quodius, and I beseeche Quinctus and cyther of them by them selues,
 that they agree in one true concord of myndes in promotynge the gospell of
 Christe. And I also requite the, myne owne true naturall wyfe, whiche agreed
 with me in the trauayle of the gospell, helpe these women that were partakers
 of my laboures and daungers in the gospell, and Clement also, with the rest, that
 were my labourfelowes in the gospell, whose names, what nedeth me to recheate,
 inasmuche as they are wyrtten in the booke of Iste and shall neuer be scraped
 out. In that booke are the names of all them wyrtten, that with their diligences
 helpe forwarde the businesse of the gospell, of whose nombre you are also.

Reioyce in the Lorde alwaye, and againe I saye: reioyce. Let your ioyfulness be know-
 wen vnto all men. The Lorde is euen at hande. Be careful for nothinge, but in all prayes
 and supplication let your petitions be manifested vnto God with geuyng of thankes.
 And the praye of Job (whiche pecteth all vnderstandinge) kept your hertes and myndes
 thorow that Iste.

Be next.

For these causes sake, reioyce alwayes, euen in the myddes of your afflic-
 tions: Againe I esteemes saye, reioyce and be of good cheare. And how ho-
 tely so euer the iniquitie of the wicked rage against you, yet let your patience
 and modest softenes be known and seen vnto all maner of men, not only vnto
 the brethren, but to them also that are straungers from Christe, so that they
 being prouoked the rather by your good demenoure, maye be allured vnto the
 felowshyp of the gospell. For gentlenesse of behauiour wponeth and breaketh
 the vngodly. Couet not in any wise to reuenge you of the, nor yet enuy not them
 their pleasaunt delytes. For the coming of Christ is at hande, whiche shall
 reuenge vnto you the ioyes of immortallitie. For contemning the commodities of
 this worlde. And as for them, they shall suffer the penyes of there sime soude
 folyshenes. Lyue you for your parte without care for any thinge. But care for
 this onely, that when Christe shall come, he maye fynde you readyly prepared:
 of him depende you entierly with all your hartes. If you haue neede of any
 thinge, truste not to the helpe of the worlde, but call vpon god with continuall
 supplicacions, and make your moane to him with seruent desires, when you re-
 quire any thinge. And geue him thanks, what so euer chaunceth to you, prof-
 peritie or aduersite, beinge certainly assured, that he will also turne your ad-
 uerlitie into prosperitie. For he knoweth well prouoghe, what is profitable for

The paraphrase of Erasmus vpon the Epistle

you, although you aske nothing: But yet he loveth to be called vpon with such manner of intercessions, he loveth to be entreated, and (as it were) enforced, with godly beseechings. And so the peace, whereby you are reconcyled vnto God, (hauing a thing of more gracious efficacy than mannes reason is hable to perceive) shall strengthen your hartes and your consciences, against all terrors that can possiblye happen in this worlde. For what should that man be afrayed of, whiche knoweth that God loveth him dearly through Iesus Christ? Therefore lyke as I woulde haue you without care of those thinges, wherewith this worlde either flattereth or maketh astrayed; even so you must applye your selues with all your diligent endeoures, to waxe rich in vertues, whiche maye make you acceptable to God.

The letters.

¶ My brethren, what soeuer thinges are true, what soeuer thinges are honest, what soeuer thinges are iust, what soeuer thinges are pure, what soeuer thinges are chaste, what soeuer thinges are of honeste repute: if there be any vertue, if there be any praise, if learninge those same haue ye in your myndes, whiche ye haue both learned and receaued, hearde also and seene in me: those thinges do, and the God of peace walke with you. I reioyce in the Lord greatly, that nowe at the last your care is turned against me, in that wherein ye were also careful: but ye lacked oportunitie. I speake not because of necessitye. For I haue learned in whatsoeuer chaire I am, therewith to be content. I can both be iowre, and I can be ipe. quere where and in all thinges I am instructed, both to be full and to be hongrye, both to haue plentye and to suffer neede. I can do all thinges whosome Christ whiche strengtheneth me. Both withstandinge ye haue well done, that ye haue parte with me in my tribulation.

In consideration wherof, what soeuer thinges are true, and without countrefaite: what soeuer are honest and comelye, and woorthy of them that deteste folye vyle trifles: what soeuer are iuste, what soeuer are pure and holye, what soeuer are chaste, what soeuer are of good repute: if there be any vertue, if there be any praise, that beareth vertue companye, let these thinges delite you to studie and care for; let these thinges be alwayes in your myndes: these, I saye, and such lyke, whiche you lately learned and receaued of vs: and not hearde of me onely but also seene in me. For I haue not taught you, but as I haue done my selfe in dede. Take therefore, that you haue not onely these thinges in your remembraunce, but doo them also in dede, accordyng as you see example in vs. And to suche as doo thus, God that is the author of peace, will be ready with his presente helpe, where as he is at concord with none, but those that are folowers of vertues. To be briefe, it pleased my mynd exceedinglye, that your accustomed louyng charitablenesse towardes me, (whiche was entertained for a small space,) increased againe, & was as freche as euer it was towardes me. Whosbeit your good will was not slaked, but though it were as lounge as euer it was, yet you wanted oportunitie to sende the thinges that you woulde haue done. Wherefore I am gladd, not so muche for myne owne commoditie, as for your lounge kyndnesse, wherby I reioyce, that you are made woorthylye acceptable to God. For it moueth me not muche, that my poore penurie is releued by your good liberalitie. For I am not vnaquainted nor vnskilled in these matters: because I haue ben a greate deale practised in learninge to suffer these incommodities patientlye. I haue learned to be content with my presente fortune whatsoeuer it be. I can be poore and halfe amonge the poore, and I haue learned to exerce amonge the riche. If I want, I am more spating; and if I haue plentye, I bestowe it to the vse of others,

thers, and playe the lyberall geuer. Lacke is the suter, and wealth the better felowe. As for me, I haue learned to conformance my selfe to all places, to all tymes, and to all occasions, I am so framed and taught to abyde fortune, whether waye soeuer it be. Rather plente corrupteth me, though I haue aboundance of thinges: no; honger throweth me downe, though I haue nothinge to put in my belye. Rather wealth maketh me highe, when I haue more than I nede: no; want dyscourageth me, though I haue lesse than is necessarye for me to lyue withal. For why should these thinges greue my stomacke, sayng that I passe not vpon fetters and whyppes for the gospelles sake? There is neuer a one of these, but I can suffre them patientlye ynough without greife of stomacke, beyng confirmed and strengthened by Iesus Chyriste, though whose ayde I am stronge, whereas of my selfe I am nothing. Neuerthelesse I meane not by these wordes, as though I set no store by your kynde lyberalltie, but I exceedinglye commende your godlynesse, in that you haue planted your selues in to the felowshyp of myne afflictions: for the whiche, God shall also make you partakers of my rewardes. Certes I take the vnderlyed readynesse of your good wyll, in very thankfull parte. For I am not vled to demaunde any such dueties at any mannes hande.

¶ Ye of Philippes knowe also that in the begynnynge of the gospel, when I departed from Macedonia, no congregacion bare parte with me, as concerning geuyng and receayuing, but ye only. For when I was in Thessalonica, ye sent once and afterwarde agayne unto my necessite that I shoulde gyfte you I besyde aboundant frute on your parte. Thercheles, I receaued all, and haue plenty. I was euen tyllid after that I receaued of Epaphroditus the thinges whiche were sente from you, an obouse of a thers linell, a sacrifice accepted and pleasant to god. God shall supplye all your needs thowse by glorious ryches by Iesu Chyrist. Unto God and our father be prayse for euermore Amen. Salute all the sainctes in Chyrist Iesu. The helthes whiche are with you, greet you. All the sainctes salute you moode of all they whiche are of the Emperours householde. The grace of our Lord Iesu Chyrist be with you all: Amen.

The text.

You of Philippes are witnesses your selues, that, when I firste preached the gospel of Chyrist in the countreys there about you, and departed from Macedonia no congregacion, did communicate vnto me, I meane, as concerning the matter of geuyng and receayuing. For they neither gaue me any thing, no; I looked to receaue any thing of them. But you only gaue me, of your owne free motions, aswell when I was there with you, as also when I was at Thessalonica, you sent to me in myne absence once and afterwarde agayne, such thinges as you thought necessarye for me. The Thessalonians were welthier thā you, but you were a great deale kinder harted than they. I fynde no faulte at them, but I reioyce at your good forwarde: and am glad rather for your auantage than for myne. For verely he wynneth a great gayne, that for Chyristes gospelles sake dimynyssheth his stocke of worldely substaunce, and exchaungeth transitorye riches for true riches that neuer shall decaye. I doe not requyre gyftes, but I requyre the fruite, that apperteyneth vnto you, through your prompte and vnderlyed lyberall geuyng. Somwhat is decreased in your money rekenynges, a somwhat is abated in the stocke of your householdes: But it is a great increase of heauenly rewardes, that you maye surely reckon vpon. And as thowse my parte, you nede not to be sorre, as though your frendely lyberalltie had not be very acceptable vnto me. I haue receaued euery thing, and now I am aboate, by your lyberall sendyng. And I am fullye re-
freshed

The paraphrase of Erasmus vpon the Epistle

Refreshed by the thinges, that Epaphroditus brought me from you, you sente me so muche. Howbeit I receaied it not as a gyfte sent from men to a man, but as a mooste thankeful oblacion to God: vnto whome no smell of sacrifice is moze acceptable, than the wplyngge ministracion of a gospellyke charitie done vnder- sired. Finallye, lyke as you passe not for your owne habilitie, so that I wante nothing: euen so on the other parte, I beseeche my God, fulfill vnto you, what so euer you wante in this lyfe. For in asmuch he is abundauntlye ryche, he wyl not suffre, that any thinge shall wance vnto the necessarpe vles of you, whiche waxe poore for his gospels sake. For that pteperneth to the glozpe of him and of Christe. Now therfoze, all glozpe be to god our father euertlastyng- lye worlde without ende. Amen.

Salute all them, that accordyng to the doctrine of Iesus Christe, leade a godly and an vpright cleane lyfe. The christian brethren that are with me here at Rome commende them hartelye vnto you: And not these onely, that are familiarly conversacion with me, but all the rest also, especially those of the Em- perours housholde. I haue embraced þ doctrine of Christe, and are not afrayed to profess Christe, for all their raging loyde and maister as cruell as he is. The genacions favour and goodnesse of our loyde Iesus Christe be alwayes with your spirite.

Amen.

The ende of the Paraphrase vpon
the Epistle of Paule to the
Philippians.